many gaps.

[redacted]

Must Remain in Transcription Room

GAPS etc.

Mr. Nyland: Ed, are we all ready?

Ed: All ready and we are on the air, Mr. Nyland.

MR. Nyland: When I hear this snapping of fingers and hitting the cassette, it is like orchestra—everybody sounding their A. When that's finished then the orchestra can start. So now we're ready to talk. I will try to be here every two weeks if I can, that is every other week. If I can make it regularly then you can count on it and then you can adjust your meetings in accordance with it, and also if there are any questions which are not entirely solved and you think it would be worthwhile to talk about it, you can then bring it up on the Thursday that I will be here. I'm listening now also as regularly as I can to the tapes I get and the last one was from last Tuesday—I didn't finish all of that as yet. But, maybe you have new questions, or maybe at that kind of a meeting certain questions were not entirely answered. What will we call this kind of a Group: number I, II and III altogether? Who is new, really? Recent? Because it makes it always a little difficult if one must explain and you don't know at what particular point someone already knows a little bit, or at what point, perhaps they know ~~a little bit~~ too much. And maybe it is best for tonight that we simply talk about questions. That is, who has any particular question regarding Work, or even of ordinary life? Yah?

Name?

Question : Recently I've been making Work attempts but with a different result. It's like I'm on the verge, I reach a state where I can observe myself doing something. And I feel something else there and I'm on the verge of knowing something and suddenly it's gone. It's amost as though all of my life --it's almost as though all of what I do in life is unimportant.

Mr. Nyland: Now, let's stop right there and we start from the beginning. You make what you call a Work attempt. Will you describe it? What you do? When you say to yourself, I want to make a Work attempt. What do you do?

Questioner: At that time I Try? to have something present to me to observe my body in an activity.

Mr. Nyland: How do you do it?

Questioner: As impartially as--

Mr. Nyland : No. You can only talk about impartiality when something exists already. You still have to make it. How do you make it?

Questioner: How do I make it? I try to have something observe me.

Mr. Nyland: That's right. That something that observes you, how do you make that?

Questioner: By wishing for it.

Mr. Nyland: Is that enough?

Questioner: Trying to create it.

Mr. Nyland: How do you create it? ( )

Questioner: By having something other than what I am present ~~to~~ me.

Mr. Nyland: How do you make it? You see one can have the wish for something that is different. You can call it objectivity if you ~~wish~~ like, you can call it I, you can call it the presence of some form of higher life. But are they coming just when you call them? Or is it there when you wish?

Questioner: No.

Mr. Nyland: Well, then, you have to do something special. You see, what you want to make should function in an objective sense. So it has to be made up of something which is not familiar to you on earth since you are subjective. So something has to be produced ~~wich~~ which is of a different kind of a nature than what you are now familiar with. If I create something out of a stone and I make a statue it still remains earth. But when I talk about objectivity as I, an I has to be objective in its nature. How do I make it?

Questioner: By putting something inside me other ( )

Mr. Nyland: What will you put inside?

Questioner: There's something inside me when I want to work that wants to be free.

Mr. Nyland: Does it? How do you know? Does it come to your mind?

Questioner: It comes to my feelings.

Mr. Nyland: Your feelings say that?

Questioner: No I suppose you're right--

Mr. Nyland: No, it's all right. I keep talking about it because I would like you to try to think logically instead of just using a few words.

Questioor : Think logically---

Mr. Nyland: You see, this is something that is taking place, and of course it has a perfectly good reason for taking place. But you have to create conditions in which it can take place. Otherwise it becomes nothing else but a little improved thought process or something that you really want to think even if you increase your particular feelings about it. Or even if you say this is a very deep feeling. It still remains subjective. And the problem is always how can I get something that is different to what I am, to exist even in the atmosphere of subjectivity? And It's a very difficult problem. Because naturally I start with a wish. I want to work. I also want to make something which does not at the present time exist. And for that I have to use material which I hope will be as close(to) the possibility of objectivity as my subjective state will allow. I can understand that there is a change over from a certain level where I am now , which may be low or in the middle, up to the highest point I can reach. I can in subjectivity refine as much as I possibly can my thoughts and I can refine my feelings. I can imagine certain things ~~being~~ TO BE present to me which will require for me a very definate attitude. I know that I change in my attitude towards a servant or a person who is my boss. I'm quite deimately, as a human being, different in relation to an animal. But when I have something that I call higher being and without even daring to say God, something that is present to me which is of a different nature that I know and which I really could pray to , my attitude toward that kind of a thing becomes devotional. So there are gradations in my feelings and gradations in my mind. If my mind is occupied with superficial things and it reads all kinds of trash it is not the same as when it reads the Bible. So when I know that there are different gradations of either my feelings or my mind, then when I want to approach something that is very high in the ~~ladder of the~~ level of developement and where I say subjectivity could become objectivity if it is growing and ( ) And that quality of what I now call objectivity has to be approached as closely as I can. So I take out of my feelings that what I could consider emotional. That is,the deepening of my feeling. So that that then

becomes, wherever that limitation may be, I do not know, it is as deep as I can, as sincere as I can, as close to what I would call reality of myself. And the thoughts that I want to reserve for thinking about the possibility of the creation of an objective something also have to be as pure as they can be. And by the purity of thoughts I simply say it is a thought with as few associations as I can have. So this is a requirement first, that in my thoughts and my feelings , and if I possibly can , both united in one aim of wishing to create something that can function for me as an objective faculty or an objective something or that I would like to call the beginning of I. If I represents objectivity for me it means that from the subjective level I have to go up to an objective. And it's quite definately that I have to climb. I have to go upwards, because upwards on a vertical line indicates progress in the sense of evolution. So how can I go from one step to the other? There's no doubt that it requires an effort. Because if I step from one place to another and it is not smooth, it is not an incline but it is definately a step, I have to make a special kind of effort with my legs and I have to lift them up. Now this I call an effort of an expenditure of energy in order to reach a higher step. When I talk about the change from subjectivity to objectivity, somehting also has to be introduced in the nature of energy. Now I say my wish if it is deep enough represents that energy and it is available, because I have the wish and I have the wish to use it in a form of expression. I now wish for myself that that energy is converted into the actuality of a little I. It is a conversion process which for me at a certain time is quite impossible because I don't know what to convert it in. But I have to go through the formalities you might say of trying to approach spmething that becomes objective. The change over of that wish and the energy into that what is actuality of I can only be reached on a certain assumption that I could exist in my imagination. But I can endow it with the possibilities of having some property which I believe , even in an "as if" state, could start to function. So I create by an act of my will at the present time which is a concentrated effort on the part of all the senses of myself that what I hope could function as a little I. And my mind has to admit that for the time being it is imagination. I simply say it is as if, but now I wish it to function as if it all ready

exists. And when I endow it with the possibility of being able to look at me in the sense of I, that is of an observation process, it simply means that that what is the little I even if it does not exist starts to function in reality receiving information. and this is where the process really starts. I make an attempt to create that and I say this is the little I and I created it in the image of that what I consider a higher form of being. And I ask this I to observe me or to function in that way that it receives from me facts of my existance. I can do that because mathematically we use it very often in that same way, that if I assume certain things to exist I can call it even X, an unknown quantity. I can consider it exactly the same as any kind of a figure or any kind of a ~~sign~~ ( ) And I can work with it until finally I discover what is this unknown X. In astronomy it is very often used. Since I don't know the particular course of certain bodies in the sky, I can assume they are following a certain PATTERN, and mathematically I can figure out to what particular pattern they belong. Then I can verify it with that which I empirically observe and then I will know what is right. And in that particular sense I have a choice between an elipse, parabola and a ( ) ( ) Either one or the other when I plot them on a cross X,Y,Z, axis, it is a possibility ( ) is between the other two. And I will know then from my mathematical formula which is the right( ) I use the same process in supposing that I exists and is functioning. And I have this advantage and I call it ( )that that what when it starts to observe and would receive impressions of myself, that what I am is for me reality on this plane . And when the little I ~~receives~~ receives those realities as impressions they are like a little bombardment of reality which changes then the little I from the as if condition into the reality of its own. And that is how it is created. Because I am interested in the fact of my existance , which if it is understood correctly is an objective fact when it is free from feelings and free from associations And this, when I say this is me as I am and I wish the little I to accept me as I am , then the little I receives information of that kind and this changes then the condition of the "as if" into the actuality of I. From that time it is necessary to maintain I in that kind of existance. And since it has originally been created as a result of my wish, I have to continue with

this wish. I have to convert the energy as represented by that into the actuality this time of maintaining little I as it is so that then I can grow when it is fed sufficiently by my wish. And in return little I pays for my wish by giving me in return information about myself. And that is you might say is the process as simply as one can describe. If it actually takes place like that one also can verify the particular fact that if there is that kind of information given to little I and if that information is of an absolute sense , that is, the freedom from interpretation, the freedom from the like and dislike, that then what I receive as facts of myself I can ( ) because it will be an accumulation in my mind and in my memory of certain fact s that I received in an objective way I call it now and together with that I will have facts which I received in a subjective way. And in comparing them with the aid of my ordinary mind I will note that there is a difference because one fact seems to be more truthful. This I can verify. As soon as there is any question about any fact I know it is subjective. But as soon as there is something without any question , a fact without any futher consideration it approaches objectivity. You understand now what the process involves? And each time I say I make a work attempt it means there has to be an I. Otherwise it's no work attempt. It just happens to be a little bit of a thought. Now that should answer also your further remark about yourself. Because there is no difficulty in understanding the simplicity of that kind of work. And there is nothing else to look for than an I observing you. And the attributes, of course, have to be in the observation process, that that what is received as an impression of myself , even if I'm unconscious, I still remain an object for observation and that is recorded in I as impartially as it can be made. And as simultaneously as it can be received. This depends to some extent on how much I has grown. And I cannot expect when I starts , let's say as a creation, in its very beginning of its own life that it already is acting as if it is full grown. So in the very beginning and sometimes for quite some time the little I will function a little bit objectively and for the rest still a little bit subjectively. And gradually by continuing to have the wish for objective facts , gradually the little I will start to function more and more objectively. So that after some time I can hope that the little I could become hundred percent objective and no more subjectivity. Don't philosophize about

this. I work. I have that wish. I convert it. There is a little I. This I is observing me, receiving facts about myself. The facts are concerned with the condition, that is the fact of my existance physically. No more. Walking, posture, and the rest. All right?

Questioner: Yes.

Mr. Nyland: The question came up, I think, last Tuesday ( ) You were not entirely clear about how ~~be~~--( ) goes over into the actuality. It's a very definate result.of an active observation which I can produce. An observation becomes reality because "I"am ~~with you~~ real---(~~----------~~) And then it can function on earth. What other questions?How can we make it now so that you really feel like asking questions. Why can't you do as if I'm not here? Becase, really, it ought to be like this. If I come a little more regularly and I know Practically everybody, it ought to be quite easy when you work. O f course when you don't work you don't have any questions..

Question:Mr. Nyland--

Mr. Nyland: Who was first? ( )

Questioner: Apre moi les mouche

Mr. Nyland: Go ahead and fight it out later.

Question: One of the questions that has been coming into my mind in the last week and a question that I raised on Tuesday that grew out of it, was somehow how the ---well something begins to come, let's say, in ordinary life and in my mind I begin to see it somehow as something to be used in terms of work. The small of it was that I was talking about a question that had to do with smoking, and this is going to be a different question then that one, but what it started from was I had just begun to notice something about my smoking. And I've tried to just look at it. And then I wanted to use it for something for a work effort which I did and I don't know quite in what context to put this kind of noticing.

Mr: Nyland: Would you like me to put it in?

Question: Yes.

Mr. Nyland: I think it's unconscious. I don't think it has anything to do with work. I think it's a description of yourself that for some reason or other you don't want to smoke. But the fact that you don't want to smoke makes you identified with it. And if now

you would try to create something which is independent of that It would be practically impossible. Because all the time you will have in mind that you don't want to smoke. And that belongs to ordinary life. In the first place an "I" is not interested in you smoking. It doesn't make any difference. An "I" is only interested in you being alive. And the form in which that life happens to be doesn't make any difference to "I". The whole point for "I" to become observant to myself is a recognition of life in me. And if "I", this little "I", can accept me for whatever I am and without any questions asked the form can be anything, if "I" can recognize life. And the reason why "I" wants to recognize life is that it is interested in setting life ~~free~~ of myself free. And the reason for the freedom is that something that is in me as life should be united with the totality of all life. I think that "I" itself when it is created by me has only one aim, to help me in the form in which I am and wherever in this form Theae [redacted] is life to collect all the life as a force and to free it from the body. I think it's the purpose of life as a whole, because apparently each person dies. And that means that each person at a certain moment loses the form in which life was given to him. And when it leaves that what is form and is then without life, naturally I assume that life continues to exist. If I don't want to assume that, I would have to assume that life also can die. That is, if that what is my form dies, that with this form also life dies. And if that's the case, and I have to assume it, I don't understand life as a principle. Because if life can be dead it can never be alive. Either I assume that life is eternally alive or it isn't. And death is only an absence of life. So that death has no reality, but life must have reality. So that way logically thinking about this, the interest that "I" has is to be able to bring life which is now in this form up to a level where there is a different kind of a form but in which life is not as much bound. And I can logically assume that evolution, when it goes by steps up, that gradually the form becomes less and less binding and that life is more and more free. And that probably in that kind of a process life becomes freer as it goes up one step and another and another towards the realization of the last step when life exists in such free form that it becomes part of a triunity in which there are only three forces which can be united and then form life

or can be divided and then put life into a form. So that out of the three unity when a unit is produced life has joined the totality of unity and in that sense it has become eternal. So one can philosophize about the reason why life as it is now represented in man gradually, you might say, has a task to become free, and that for that reason I as I am living and knowing that my life is bound by my form wants to create an "I" in the image of God who then can help me as a guide and tell me how to set my life free. And in that way it is simply as if it could be a preparation for one's death. Because if it is possible that during my lifetime I can prepare in such a way that life can exist in a different kind of a form even if I walk around with my body I have no fear for death. When it say in the Bible, "Death has lost its sting," it simply means that I have something else which can carry life forward regardless of my body. It's like the building of the ark. That regardless of whatever tempestuous conditions there are, and whatever winds and rains and all the rest, that I survive. But I may not survive as the earth . I may survive as having at my disposal a certain body which I then call my (ark or my life) which is kesdjanian. So don't let's philosophize too much about it. Because when one talks about the possibility of life existing and "I", then I talk about, of course, my inner life. And when I consider it I use my ordinary brains in order to explain it. Simply because I have no language as yet that could communicate it on the basis of an emotional state. So I still must use my body for whatever it is worth to talk about higher things. And that is really the process that will take place when I work on myself. And I only will know that I reach at least a partially conscious state when there are for the time being two things. One which must function in an objective sense in some way or another, small as it may be, that it ought to have already life in that kind of a form of freedom and then that what is "I" belonging to me has benevolence towards me. And you might say almost ~~pities~~- pitys me, because I as a human being represent life in that form. And the little "I" is wishing with all its might for me to understand what to do about freeing myself from this form. And when this "I" as life at a different higher plane is then considering myself as I am as alive, then it becomes aware of the existance of life. Where as the alertness still included my form, the awareness only is interested in that what is the substance of my being. You see I think

this will give a different slant to work. Because it places now the emphasis much more on "I". And the reason why "I" has to be created in order to give me freedom, and the emphasis is no longer on my unconscious state. Because the unconscious state has no meaning than only that it represents life. And when I simply accept anything that I do, smoking or not smoking, for something that is still my form, life is not affected and it is only appearing in a different kind of a form. And this is the life that "I" is interested in. Now when I consider life on earth I have to consider the form. Because then I know that my body is representing life on earth and then I become bound to the different requirements for my body. And then the consideration of smoking or not smoking may be quite different. Because maybe it's very unhealthy for me to smoke. Or in my ordinary psyche I think that I'm not very strong when I can't resist the temptation. So I want to, you might say, help myself a little bit and perhaps even become a little stronger in my ordinary unconscious state or really I can say I may become a little purer because I can do without smoking so my life becomes simpler. But all of that is still on one horizontal plane of subjectivity. Now the question is only when I become interested in certain changes in my ordinary life I can associate the reason for such a change with something else. And that if I do make the change of a state from one state into another, that then by association I am ~~reminded~~ reminded of the possibility of work. And then It's right, because then, not only smoking, but almost any kind of a thing happening to me in ordinary life can be associated ~~for a~~ with an opportunity for work. So then if because of the non-smoking and my difficulty of not to smoke and then reaching for a cigarette and I don't want to because, then I say, I remember, I do this for a purpose, not because my health is affected or because I become a hero when I don't smoke. But it is now for another purpose entirely. It is now to remind me that I have a different kind of life to live and that my interest really is in the evolution and not in the continuation or repitition of my life as it is on earth with or without smoking. It means that when I then am reminded it depends a great deal on what it is then that I wish to do. If at that moment I really have a wish to work because of the associations I'm reminded and I do not know if I have energy for that wish, but quite possibly that at

at the same moment when I'm reminded of the existance of Work I'm also reminded of the state in which I am. And again I can use the state of my weakness , Of not being able to resist the temptation of smoking as a certain state which I can consider not becoming to a man as he should grow up. So the fact are now, you might say there are two, one is that I'm reminded and I have a wish because it happened to come to my mind, but the wish may not be strong enough. The second is that I realize the way I am, I would like to be different. And then there are two reasons why I want to have this wish. And I hope then that the second reason particularly will furnish me energy for putting the wish into practice. The difficulty in that is when I have that wish and it has been based on a statement of myself of smoking or not smoking that then I will use the wish to Work on myself for the purpose of making me stronger and not smoking. And then again I become identified as I said in the beginning with the fact of not smoking. And then I soil my attempt to objectivity. Objectivity means that I exclude everything subjective. And that in my wish everything that I am is focused on that kind of a possibility. So that whatever energy is available can all be used for the conversion process of the creation of "I". But as soon as I introduce something that has to do with ordinary life, even if I want to improve it, I start to affect the quantity of energy and the identification, you might say, siphons off some of the energy for the fact of ordinary life and considering the possibility of living without smoking instead of devoting that energy to the fact of something being awake to me. Because if it is awake to me I don't describe the state in which I will want to be in . Because that process would be like telling God when I pray to him that he pught to do this and he ought to do that. But if I say I leave it all entirely in your hands, then it is a prayer. Because then I only wish for the presence of God and I take God's will and not mine. I do the same with "I". I rely on "I" as an objective something to be able to tell me, because "I" is awake, and I am not myself, personality, that then this "I" when it exists in its awakened state will tell me and give me light in my darkness. So you see that is the process. I keep my wish pure by wishing for a state of awakening as concentrated in "I". Together with that I know that when "I" exists this what is personality will benefit from the presence of "I". Because there is no doubt if I am in darkness and light goes up

somewhere something in me in the darkness will notice it. You understand what is meant? I have to be very pure about my wish. I also must know that that wish can make this actuality of "I" existing, but then I have to give homage to "I" in the place where "I" has to be. And "I" cannot be described in any terms of subjectivity. I have to leave it to that what I assume objectivity to be until I find by means of "I" certain facts which for me become truth. And the more truth I have the more I will know about "I". The more truth I can use as a basis for my further developement of something for life to continue to exist the more chance there is for me to have "I" really become conscious. All right ?

Questioner: Yes.

Mr. Myland: Good. There are different angles to this, of course. Because in life one considers always the possibility that something could take place which could be a guidance. And when one in ordinary life simply lives, you try to develope a conscience. That is, any kind of a reasonable person has to have something by which he can distinguish what is right for him and what is wrong. And it may be based in the first place on his health, that is, he will not take any poison and he will take only food that can digest if he can get it. And whatever it is that I then consider right or wrong may belong to my physical body or it may belong to my emotional state. When a little while ago I said that I don't want to read trash its only simply that I don't want to have my mind defiled by all kind of nonsense. If I am in an emotional state which may be my solar plexis or my heart, but somehow or other in my body there is something that functions in a sense of having an emotional or a feeling state, then I want to purify it or keep it as pure as I can and eliminate all kind of nonsensical feelings, nonsensical even thoughts about feelings , nonsensical likes or dislikes, nonsensical ideas which my body has which are translated into wishes when they really don't belong to me or that I consider them a little bit below that what I really ought to be and perhaps even at times I'm ashamed of having such feelings. I think this true for each person who lives. And some are a little bit more consciencious in that sense and other people simply are more superficial. But of course the conscience remains quite definately a subjective function. Because it is based on what other people tell . It is based on what you have read and what you have heard. And it may even be based on what you consider the voice of

God, but in any event the voice of God is translated into something subjective as a language which you hear. and it's extremely different to say it came from God direct without having had any chance to be affected by the channel of myself through which it happened to flow. So I'm not quite sure about these kind of ideas that reach me in my so called functions, because it may be based entirely on hearsay or on that what has affected me or thinking. Because my conscience is a very strange kind of a thing. Many times I don't know where it comes from. I like to assume that it may be the result of education in some way or other or by a mode of conduct that happens to prevail in the surrounding where I happen to live. And many times what I call conscience is just morality in some way or another or an expression of ( ) or that what is right for a man to be so that he doesn't fall into the arms of the law or that he doesn't, let's say, hate his neighbor too much or whatever it may be in any kind of a subjective form of his life. And the conscience of people is not uniform, because what is for me right may be wrong for someone else. Naturally when one talks about an objective conscience it has to be a conscience that is correct for everybody about which again that particular conscience there is no further question and it is not subject to any form of interpretation. And this is really what one is trying to do with Work. One tries to become much clearer in one's self about a variety of thoughts and a variety of feelings which are conflicting within a person and which definately conflict with other people in order to derive from all of it a certain uniform way of understanding each other and one's self. And that mostly that what has to take place first is to make a compromise of understanding between the mind and feeling. And that what I now call an emotional state and which can at certain times predominate will depend entirely on the accent where an emotion is placed. And I simply say emotion is something that I reserve for a very special kind of a feeling. And the feeling, when it is concerning me and my particular state on earth, and what I like and don't like and in different things that include perhaps relations with others and jealousy and gossip and all the rest of that, including vanity and self-love, all belongs to me and my world. And the accent of feeling is always on myself. And I try to get away with it without hurting anyone, but if I love myself quite a bit or if I'm conceited I really don't know to what extent I even hurt someone else. But let's assume that a person is sufficiently altruistic so that he is not

willing to hurt someone. Still if he is centered on himself his emotion will never really exist. It will be good feeling and he even can become a very kind man, but he is not a man in the sense we mean. Because a feeling has to go over into an emotional state and we simply use that as a term to distinguish the two. This in reality you might say, or rather in usage as we speak, we say emotional state and we might mean a feeling, but that is not the first time that language is not used very accurately. Because many times I say "sensation" I really mean sensing. When I say a feeling I mean a sensation. When I mean a feeling of my body I have only a reference to the state of my body. When that what is me as a result of an emotional state is different from that what I call even a feeling, when the accent of that what is the emotion is not entire on me, when the accent of my emotion is based on life and not on my form and not primarily on the form of someone else, but more of that what makes a person be as a being then that what is emotion takes on an entirely different ( ). It is something that introduces in an emotional state a different kind of a world and not only myself, but it is also including people who I live with, people that have also life, people who have quite definately a right to live, people who have life in them which is equal to the life of me, and where life is the same I can have in an emotional state a love for that life simply because I recognize the love for my own life. And when the saying is that I have to love my fellow man or that what is my brother or sister, or whatever it may be that is the love for mankind, It is really that I have to be on a kind of a basis in which I will include forms of life which are not my own and recognized as having as much reason for existance as my own life. But it's only as far as this world is concerned, and even that, of course, I cannot even perform, because I cannot love everybody and I know well enough that I don't know everybody. And I also know that there are certain people that I will hate and continue. So this particular description is already in the beginning almost impossible. But the real emotion is much further. It includes the source of all life. It includes the love of God. It includes whenever life exists, whereever it exists. And then when I must expand this as a universe for myself and not only consider my own little body and the rest of my personality but that what I wish this body to become as a real individual or behaving as a harmonious man or that what is man ought to be even on this

earth, then my love for God starts to predominate. Because in the eyes of Him as God I become just a little bit of a human being and there is no reason to have any particular either feeling or emotion for myself. And as a matter of fact if I understand a love for God well enough I'm perfectly willing to do away with a love for myself. Because it is in that kind of a question of merging with the totality of all life that I will take a chance of losing entirely my identity. And I don't want to have any fear for that kind of loss, because it is an aim that if my existance as life is free from this form I will have followed that what is my intention of setting it free. And when I come to the non plus ultra of existance as freedom, of course, I am then one with infinity. So the emotional state that I want is something that is of value to me. And then whenever I can now in ordinary life realize that certain things are taking place in accordance with certain rules and laws which belong to earth and I can see them as a mechanical forms of behavior that that very ( ) that they are belonging to this earth can give me an impetus for a wish to become free from it. And logically, again, thinking about that, everything that I have as an experience can then become a reason why I'm reminded. That is if I'm reminded by almsot any kind of an experience, then each experience which results in the state in which I am becomes an opportunity for Work. And then life becomes, really, serious. Because then life can have its own answer. Then it means that in this kind of a way in which I now wish to live there is a very definate reason for my life even to be in the form in which it happened to be. Because if I can accept that then I will also accept my ( ) and then knowing that it is bound I also know that I have to find ways and means in order to free it. (What's happening to that? I don't know) (Something going wrong while recording) Now, other questions. Yah?

Question: How is it possible to want something in Work--I have ( ) something that I've gotten into, either intellect or emotional states that I are taking me away from (I simply could not get this question to come out clearly on my machine. It should definately be checked out and corrected. I am sorry--Elaine Devereux)

Mr. Nyland: When you are in a state like that can you stop it?

Questioner: It's very difficult

Mr. Nyland: When you have an arguement with someone you almost win, can you stop then?

Mr. Hyland: If something happens to you ( ) is there still a break?

Questioner: Yes

Mr. Hyland: You see, you become very much alert to the fact of certain things happening to you. And it may be emotional involvement, or even feelingly or having some kind of a state which is heightened. One is Working and the intention of Work is that I remain simple. And now while I Work I have all kinds of thoughts regarding that what I'm going to do when I once am Conscious and Conscientious. Or I have even any kind of a thought ~~in my~~ while I wish to Work that I have to think about cooking, that there is food on the stove because that is important for me, because if it burns, etcetera, etcetera. I'm all the time diverted by my ordinary mind in an unconscious state as it is and as it will be, Whenever there is something else in me that I have reserved for the purpose of trying to create an "I". And I carry this tremendous burden of myself with me and unconsciously I remain subject to all the different things that I am in ordinary life subject to and that what is then requiring energy, even if it is energy only for maintaining myself, it is not enough left for my wish to Work. When I discover that I go off in any one direction, then I become confused, I say I don't Work. Finished. I stop. Then at a little later time I start again. You see, don't continue because you can't fight it. The upper hand is already in the hands of the unconscious state. And the little "I" has absolutely no chance. It is as if little "I" is just written on a blackboard and someone comes with their hand and just rubs it away. Look at the ( ) of "I" as existing when I create it and it is then for me like a sun because it shines and it represents a higher form of being, because the Sun is higher in evolution than the Earth. So I say, "I exist," and it gives me light and then the Devil comes and put a cloud between that what I am and the little "I". It confuses me. It even gives me a feeling as if I'm poisoned. Because I'm so anxious to keep the little "I" pure and then something completely unforeseen happens and I don't know what I should contribute it to, then only that sometimes I can pin it down to the fact that I happen to have other thoughts which are ~~due~~ also important. And that brings up, of course, the question of importance. How important is it at a certain time to remain unconscious? You see, if I become interested in Work there have to be moments that consciousness and the search for it is more

important than anything else of an unconscious nature. So that if I want to be so called successfuly in my attempts to Work on myself, I have to select that what has the least amount of energy requirement to maintain myself in an unconscious state. From that I draw a conclusion, that I only will Work when the conditions are conducive. And that when I don't do that, I'm a fool. And I'm foolish in assuming that I want to Work. And that is not the truth. I really don't have enough of a wish. When my wish for wanting to Work is so strong that I forget that I'm hungry, that I forget I have to sleep, that I forget that I have to pay the bank on a note, that I forget that my hose is onfire, then I Work. If everything in this life has no meaning for me any longer because I've tasted ( ) and I've kept that what is right. That what is right for me is the search for God. Put it on that basis. Work for me means freedom. I would pay with my life for freedom. And that of course I do when I die. But when I consider Work I pay in advance. All right? Yah?

Questioner: It's my understanding that conscience is something that's developed as one gets more Objective information into ( ) Where then does intuition come in? And how do you tell like real intuition from like thoughts from one's education, etcetera.

Mr. Hyland: I do not know if you understand what is intuition.

Questioner: Well I guess that's part of it.

Mr. Hyland: Because if you do understand what it is, then you will not confuse it. Intuition is a form of knowledge which I get in a different way from my intellectual acquisition of knowledge. Intuition happens. It is a result perhaps of certain condition in which I am, in which there is an experience or that what I happen to perceive with my eyes or any kind of a sense organ gives me a certain configuration within myself which is translated into a knowledge based on former associations most likely and sometimes mixed with an intuitive insight into conditions which are not entirely my own. Intuition for a sensitive person is made up of that he has and augmented by that what one says sometimes God gives me. It is based on the form of perception which is not only dependent on ordinary five sense organs. But it is because of the sensitivty associated and possible to receive it by means of something else

existing outside of myself. And when I say I have a hunch, it is like an intuition. Intuition reaches me emotionally. A hunch is much easier you might say explained as a ( ) because you have reasons for it. But the fact is always the same. It gives me knowledge. And the knowledge comes from a different side also into my brain, and the knowledge as collection of facts is also the same. How certain amount of knowledge that I get in my ordinary brain direct from sense organs is ususlly when it gets there already tinted in some way or other, because it has associations with it. Intuition happens to be a little freer because it is not going through the associative process. And therefore intuition has alittle bit more value for me. What it produces in me is that kind of a knowledge which because it is a little purer can give me a distinction or a difference between that what is valuable and that what is less valuable. And it is more sensitive than the knowledge I reach intellectually. But that's as far as it will go. Because it does not develope my conscience by simply having intuition. It only adds to my knowledge. And the fact of the intuition can help me emotionally by having a heightened emotion into which intuition will come, but still the end is again the knowledge that I reach even through a higher emotional state.

Questioner: You were talking with Elaine about feeling what is appropriate for a man the way man should be.

Mr. Nyland: That's right.

Questioner: And it's in that kind of a thing that intuition ---

Mr. Nyland: Intuition belongs to man on Earth. Intuition is in the last instance nothing else but a higher form of subjectivity. It is nothing unusual about intuition. It's only developed with some person a little bit more and someone a little less. Intuition is not given by God.

Questioner: When you were talking the ( ) image that came to my head, something that is described in the book Mount Analogue. Up there in ( ) apartment he has all those things floating around and theyy ( ) and things juxtaposed in different ways. Is that like an accurate physical description of what you were saying ( )?

Mr. Nyland: I don't know what takes place in( )

but I don't think it is right. I think intuition as a form of knowledge ranks a little higher in the hierarchy of my brain. I think that the facts in my brain are like a conglomeration of different, I always call it, different people acting, acting out there thoughts. And that that what reaches my brain as knowledge and is not attached to a thought process becomes on the stage as if extraordinary. And I'm apt to consider my intuition the primadonna of the play.

Questioner: ( )?

Mr. Hyland: Perhaps, perhaps it is ~~just~~ there ~~there~~ by itself and it has an advantage when it is also knowledge. It has to be let into my brain, but it doesn't have to go through all the rigamarole of a thought process. because of that it is a little freer from associations because the knowledge is a fact and no more, because associations start to form when I keep on thinking.

Questioner: Okay then, but a part of my question is about being on the receiving end and not being able to observe how, you know, all these things get into my head. How-- I mean is it of any-- actually I shouldn't be worrying about how I tell one from the other--

MR. Hyland: You can't. I'm afraid it's only ordinary life. It's a hunch, you see--

Questioner: Okay---

Mr. Hyland: It can determine your behavior. You can base even an opinion on it and you can follow your intuition if you know that your intuition is sensitive enough, but it has nothing to do with conscious state. I think it's a very wonderful state to have and knowledge as a result of intuition. I think it enhances one's value of oneself. One believes that one is more sensitive and as a matter of fact one is. So as a level of one's being it is higher than an ordinary plodder who has to do it intellectually.

Questioner: When you say something like that andlike if I believe myself to have some sort of sensitivity in that area then immediately I get all hung up in the whole thing of having to be proud ---and then somehow I back off and I say well that isn't the way I should be reacting.

Mr. Hyland: Why wouldd't you be proud of something that is a little bit better than

someone else? If the pride at the same time is accompanied by gratitude? Supposing you do something---

Questioner: But is it like, when you say better, is it like on that scale?

Mr. Hyland: Sure. It is better simply in the same sense as when I'm stronger I can lift one hundred and fifty and you can only lift one hundred. In that way it's better. I am more developed in my physical center. When I'm more developed in my emotional or feeling center or more developed in my brain then of course I am at a different level regarding the three centers and one can be a little higher and one a little lower as compared to someone else. But there are different gradations of a man in unconcious states. I think there are all kinds of layers of levels of being unconsciously. I think that the crook is always a level of being. But that what he may have as talents he is using in a very selfish way. I think a person who uses crude language may be quite humorous but he has a low level. A person who is uncouth or in general not sufficiently polite or not flexible enough to adapt himself to a certain level of society . It depends entirely what I call high and low. And it depends if I say yes those who have money I consider them very high. Well sometimes that is used as a measure and sometimes intellect is used as a measure and sometimes creative art is used as a measure and sometimes a persons strength is used as ameasure. You cannot compare them when they are heterogeneous like that. But when they are in the same class you can say that I consider higher because I prefer it or because I would wish it and I'm jealous of it because I haven't got it therefore it is higher than what I am now. And it is worthwhile for me to struggle towards it. All these are ordinary conditions of ordinary life as we live it. And they belong to society and they belong to ethical values. They belong to religion. It belongs to different places in society , admiration and respect, including publicity, whatever it may be. Including even making money. I think it's a description simply of how different people are in ordinary life. And they are at a higher or a little lower level. The difference starts when in this life that what are my interests are adjusted to the posibility of growth. That if I start to consider the fact that man as he is that he is not complete and that part of my thoughts and my feeling go in the direction of trying

to find out how can I grow. Then the accent is quite different. Then I have an aim with my life regardless of whatever level it is, that I want to reach to that kind of a level from where I can jump over into an Objective state. A person who is careless ~~ide~~ is quite different from a person who is finicky. But I may not prefer either one or the other. Maybe I want to be a little happy-go-lucky, but not every day of the week. Intuition in my opinion belongs completely to the unconscious world. And although one may be favored by the gods who have given you intuition, I think it is exactly the same as the person who has received the ability of clairvoyance. It is a form of insight in which the sensory organs are now extra. That they happen to be finer developed than someone else. If I call color-blindness something deplorable (than the person who can distinguish ~~who-ca~~ colors) is much more, so called advanced or perhaps even at a better level. A person who can see ~~the~~ A chroma in ~~the~~ A color I would consider even more developed. A person who is musical and can distinguish between the French A and the German A , I simply say how marvelous! And I wished I could hear it. You see, it is a difference of what I place as higher and as I said before someone else may place something else higher. Whenever one has anything in ordinary life and you try to project it on a screen so that everything becomes flattened out then you have a sense for measure, ~~because~~ because you have lost perspective, you have lost relativity and you have come much closer to the fact--(It probably is gettin a little too warm I think--LINE REFERS TO NOISE BEING MADE BY RECORDER) It's all right so far. It's not crying now) I can be happy for whatever I have received. I can even be proud of that. I can even say God was favorably impressed and He smiled at me. I'm perfectly entitled to think that, provided I don't take anything away from someone else in saying it or thinking it. But as soon as it becomes obnoxious to someone when I say it then maybe that person is effected in such a way that it creates a negative emotion of some kind. And that may be not right for that person and then I become responsible. It's a question of finess. How sensitive does one want to be? And where does sensitivity go over into over-sensitivity? Where is intuition still admirable.? Where is intuition very undesirable? When it becomes prophetic, when one is like Cassandra it creates a terrible state in

which one can see by intuition receiving amount of knowledge about the future. Not necessarily clairvoyant but it's a very definate state in which one has a knowledge that the walls of Troy will fall at a certain time. And Cassandra goes around and tells ~~and~~ and people don't believe her and as a result of her intuitive knowledge she suffers. I think It's difficult to judge about the value even of intuition. But as I say, it's ordinary life. How far are we with that cassette? Another question for ten minutes? Yah, [redacted]. Gunther

Questioner: When I've tried to Work lately I have some sense of not being able to experience the separation as clearly as I have had previous times. And I also wonder more about Impartiality. The experiences I have feel less Impartial. I notice a tendency to catagorize very quickly in my mind. And I don't know if I'm losing a facility to Work or if I'm seeing --

Mr. Nyland: No. I think it is not that you lose something. You add something. You add rationalization towards that which you were Impartial to. I think it is very difficult to live in an impartial state or to have something that even is Impartial. and gives you information. One doesn't like it that there are certain things in one's unconscious state which want to remain unconscious. That is they want to continue to sleep. So it tries to protect itself and that therefore it introduces a great deal of confusion, mostly from your mind. And the mind by association then considers that what is Impartial not a desirable attribute for a man. And it starts to affect in two different ways. One is that by association it looks as if Impartiality is already there, you know all about it, or that that what is associated with the Impartiality as a certain new introduction because of its newness ~~very often~~ wearing off becomes habitual. In both cases one loses interest in Work. And the only way by which one can get over it is by introducing new elements of behavior, that I then can have a chance that the "I" can become Impartial to new things and then it will be renewed. You see, it is the change over of that what is behavior of the body into certain forms within your own framework of possibilities, but which we call experimentation in order to produce a better place for "I" and Impartiality to continue to exist. Each form of work in life in an unconscious state is always subject to that kind of a law of dragging it down after some

time, unless an attempt is maintained in the proper way by giving it food and continuous it will always come down to the ground in time.

Questioner: Is the right direction along the lines of---do you recall a meeting quite recently where Bill described an experience he had walking along the beach, did you hear that?

Mr. Nyland: Yes.

Questioner: Is it in that direction ?

Mr. Nyland: It is in the direction whenever I do anything unusual. It needn't be walking. It may be that I talk in a different way. It may be while I talk that I take on a different posture. All kind of things. I don't have to wait for the beach --you see-- yah, otherwise I will find an excuse . I would say I would love to Work on my Impartiality but the beach isn't here. I think a mind is so clever. The excuses it finds why one shouldn't Work. It is actually as if the Devil is on your shoulder and whispers in one ear and God has a hell of a time trying to whisper in the other ear. It is really, it's a fact of existing on Earth. And it's a fact of having the body as Earth of one's own solar system. It's a tremendous thing, heavy, and it holds on. It has enertia. And it is definately unreasonable. And the body itself is selfish and it will not allow any intruder. A body as it is wishes to sleep and it doesn't want any disturbance. And in that it is fortified by whatever Mother Nature can present to to the body so that ~~one~~ man remains asleep as long as it is possible. Mother Nature almost stands over everybody to see if they are asleep and as soon as their eyelids start to open up she puts some more sand in. Mother Nature is also the one who takes care of the clouds in front of the little "I". It is the so called Tree of Knowledge. It sends a man out of Paradise. As I say the mind is much too clever. And the reason for it is not because there is between the mind and the feeling a principle difference. They are practically alike as far as value is concerned. But the handicap of the feeling is that it has to lug the body around with it. That's the difficulty. As soon as the feeling, becoming emotional, can stand on its own feet and doesn't have the body the feeling will become much superior than tha mind. And then it tells the mind in what

way it is off and what it expects the mind to be. And begins an entirely different process. And Conscience will tell Consciousness what is right and will tell Consciousness what it expects to do regarding the Will. The whole idea of the Queen telling the King and the body having become servant. Compare it with that. It's a very good image. Now, if you have questions then next week, talk about it and keep on coming. Particularly those who are new, even if you don't understand anything it is still worthwhile to come. The fact that you don't understand anything may intrigue you, and if you think it's not for you, I think you're a fool. Because this kind of Work belongs to everybody who really has any kind of a problem and I think it is necessary for each person to find out if the problems that he has in his life may be able to be solved in this way. And the thoughts about Objectivity or the admission that Objectivity must exist when one is not interested any longer in subjectivity or sees in subjectivity the kind of things that hold you and tie you down to Earth then it is nothing else but hundred percent logical to try to find a means by which you can climb up the ladder to heaven. And you have to get away from Earth. There's no doubt about that. That's indication enough in any form of life as we know it on Earth , all of it dies out. All of it without exception. There's no one who lives forever and ever in this body. And that ought to draw attention to something that means it is a law which happens to exist and it is up to each person to find out what is this law and not to pass by a possibility of understanding. If you are small in your brain You will not allow any new kind of a thought. Or if you are conceited naturally you have no room whatsoever for anything else and your world will become smaller and smaller the more conceited you are. When a person becomes open and at least admits the possibility that something might exist even if you don't understand it , I think it's very necessary that you try to find out so that at least you can have an opinion based on fact. But don't just throw something away because it is a little unusual or because you have an idea that you know better. I'm quite certain you don't know better. As a matter of fact in such a case you don't know anything at all. Work like this is quite unique. And wherever you go in any kind of a philosophy, any kind of religion, ultimately you'll come to exactly the same con-

clusions we have talked about. If you dare to think and if you dare to feel, if you actually want to study, if you're interested in truth You will find out. That is a human being if he has an aim his aim has to be to become free. There's no other way. And if you can dispute the fact of how to follow the road so that this is a road or that is a road, I assure you they are not equal. There are lots of roads who will lead you ~~into~~ further INTO unconscious states. There is only one way which will lead you out of it. That is the road of Objectivity when you are in a subjective state. That is if you are a human being it must be the road to God. And you cannot expect you as you are as a human being for God to come to you. Because He has no interest whatsoever in what you are now (thinking.) But you might be interested in finding out what it would be if I could become like God that then I could fuse so that He doesn't have to come down but I will go to Him. If He is superior it behooves me that I consider the going to Him more important than asking Him to come down (in) my prayer and to help me. Try to think and make it very simple . Don't confuse issues. See what you can find by yourself. Verify in experience. Try to apply what you know. See where it leads you. And then you will have some questions as a result of an experience which you then if you want to you can describe. I would say let's make a real Work group out of Boston. Without confusion. But honest Work based on the wish of Evolution and knowing that that Evolution is ~~neeeeeay~~ necessary for anyone who is unconscious and that you're Inner life really needs a great deal of more food than you give it. So goodnight. I hope to see you in two weeks. Goodnight.

Trans + type: E. Daverelx